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John E. Zercher

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Evangelical **VISITOR**

Evangelism's
Demands John M. Drescher

An Anabaptist
Abroad Harold Nigh

Things
Incredible Earl Weirich

Editorials **The Mark of
Authenticity**

**The Bible Is
No Fetish**

April 10, 1972



From the Editor

Spring cannot be far away. I have my own signs. Conventions are bursting out all over!

By the time this issue arrives in the readers' homes the CHA Convention will be history. The NAE will be in progress. Probe '72 will be about to begin. Explo '72 is on the horizon.

All of these feel the impact of Key '73 which is not a convention but a united call to evangelism with which 130 denominations and Christian organizations have now identified.

Evangelism is the spirit of the day. How does one move from doctrine to passion or from program to practice? The lead article by the editor of the Gospel Herald shares his concerns and insights. In doing so he says something we all would do well to hear.

One could imagine that the gulf between an Anabaptist and an Eastern Orthodox would be well nigh impossible to bridge. In "An Anabaptist Abroad" Harold Nigh writes with warmth and appreciation of those in the Orthodox tradition, recognizing that there are areas of the faith where we deeply differ. He has the ability to make theology interesting (as it ought to be).

The title of the article which begins on page six—"Things Incredible"—reminds us of Paul's question to Agrippa, "Why is it thought incredible . . . that God . . . ?" It is an amazing account of the grace of God and the power of the Spirit as related to a Messiah College chapel audience.

Most of us do not experience that frustration which comes with relating our understanding of Christian maturity to those who are first generation Christians—with all that that implies. The correspondence between the "anonymous" writer and the Director of Missions (page thirteen) opens up a seldom seen dimension of missionary experience.

There are few Sunday schools that would not find it profitable to do as the Souderton Sunday School did in offering an elective class on home and family relations. "It Happened in Sunday School" is an account of that experience related by one of the members of the class.

The Commission on Peace and Social Concerns is taking seriously the action by General Conference directing them to obtain grassroots reaction to their resolution on "selective obedience." On page seventeen youth groups are encouraged to study and discuss the resolution and write their reaction to the Commission—so, note well, youth advisors!

Gleanings

Mrs. Stanley Studebaker, Union, Ohio, whose son, Ted, was assassinated while serving with Vietnam Christian Service says that they had as a family saying: "Do not be afraid your life will have an end, but rather fear that it will have no beginning."

* * * *

"I don't think the U.S. can evangelize the world," says 78-year-old veteran Methodist evangelist Dr. Harry Denman. "We are imperialist. We are militant. We are still dropping bombs." He adds, "America is the greatest mission field today."

(Some readers will remember Dr. Denman from the denominational Ministers' Conference held in Springfield in 1953)

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Editorial

The Mark of Authenticity

THOMAS did not graduate at the head of the class. Nor would he have been voted "the one most likely to succeed." The notation in the "yearbook" results in a nickname being given—"The Doubter." And it has stuck. Thomas, the twin, has been known as "Doubting Thomas."

We have been a little hard on Thomas and, I suspect, rather unfair. What he wanted to know was, "Is this one whom my friends have identified as the Christ, the real One?" After all, Jesus had warned that false christs would come—christs who would show great signs and wonders. But Thomas was wise enough to know that the authentic Christ would bear nail prints in his hands and a scar of a spear in his side. And if he was going to commit himself he wanted to be certain.

Thomas was a wise man. "Except I see and feel I will not believe." The number of modern Thomases are legion. They search for something in which to believe. They look to someone to follow. But they insist on authenticity. Too often what they see, what they hear, and what they are offered lack this mark of the real thing. They do not see the marks of the crucifixion in the body of Christ—the church.

The church has discovered the Second Commandment and has sought to minister to men in their need and suffering. But it must be said that not all of this ministry has borne the marks of authenticity. Not all the hands outstretched to help were nail scarred.

The motivation for service and the spirit in which it is ministered may vary—self-fulfillment, the appeasing of guilt, and an attitude of paternalism. Those on the receiving end can detect the motives. Doors have closed and are closing because this ministry did not carry the marks of authenticity. They were not genuinely Christian.

What has been said about ministries is also true of evangelism. The message and the method need to bear the marks of the genuine. There must be more to preaching than orthodoxy and shibboleths. There must be more to witnessing than zeal and a reservoir of texts.

The message and the method must bear the marks of the nails.

How does the mark of authenticity express itself in the Christian's life and the Christian message? What does it mean to preach "Jesus Christ crucified"? What does it mean to be "crucified with Him"? What does it mean to be the Body of Christ?

It surely means that in our proclamation and in our living we see the cross and Christ's death as crucial in God's dealing with the individual's sin and his guilt. But the cross has more than judicial significance. It is the way God deals with evil. This is the way His church faces life and confronts evil.

When the Christian and the church accepts suffering and absorbs hatred and identifies with those who suffer and are oppressed, they will bear the marks of this suffering—the nail prints will be there. The authenticating marks of the true church—if it is indeed the Body of Christ—is not correctness of doctrine or beauty of ritual; it is not social service or evangelism, it is not miracles nor growth! The marks of the body of Christ are those of the resurrected Christ with the nail prints in His hands and the scar in His side—marks of redemptive love and redemptive suffering.

Jesus came near enough so that Thomas could verify. And herein lies a lesson. The authenticity of the gospel and the Christian life is not verified from afar but in relationships and in closeness. These marks will be evident primarily in the usual and the common experiences and duties of our lives. In our rejection of power and self seeking. In our response to evil and hatred through love. It is our identification with man in his humanity and his sin.

Unless our service and evangelism and witnessing bear the marks of authenticity they will be less than effective. But if there is stamped upon our message and our lives the print of the nails and the scar of the spear there will be that note of authenticity which will elicit in our day the response: "My Lord, and My God."

Z

The Bible Is No Fetish

THE ACCOUNT of the temptations of Jesus in the wilderness is one of the better known gospel narratives. Detailed in two of the Gospels and referred to in another, this fascinating account could have come only from the Master Himself.

Well known to every one acquainted with the account is the method Christ used to counter the temptations and thwart Satan's efforts. In each instance Christ turned to the Scriptures. This fact has been often pointed out and emphasized as a resource and method available to the Christian.

So it is. However, the impression often left is that there is something magical about the quoting of Scripture which "neutralizes" the devil's efforts and breaks the power of his temptation. This is not the lesson to be learned from the temptation narrative. The power of the Word of God—the Scriptures—is not a magical power but a reasonable one.

The Scriptures which Jesus used were pertinent and reasonable answers to Satan's suggestions. Each Scrip-

ture was appropriate to the particular temptation. This is evidence that Christ did not rely on a few memorized verses which He could recall on short notice. (In fact, the Scriptures which Jesus knew did not have "verses"). Rather, He had a reservoir of biblical knowledge which supported and enlightened Him. This knowledge enabled Him to detect the logical and attractive temptations of Satan and to resist them.

Our own strength to resist is closely related to our knowledge of the Word of God. How else can one detect the subtlety of Satan's logic? How else does one counter Satan's own use of Scripture? Not by a few memory verses! Rather, by a broad and deep knowledge of Scripture which brings to bear upon the issues of life the eternal truths of God's revealed truth.

The Holy Scriptures which are able to make one wise unto salvation are also able to make one wise unto the logic of Satan.

Z

"... doesn't it seem we as a church in North America approached the Commission of Christ backward? That is, we began in the uttermost part . . ."

HENRY W. Anderson says, "The new evangelism insists on being an evangelist in the context of the world he lives most of his life in." That sounds biblical. In a sense there is no foreign mission. Christ's mission is wherever we are. That means local mission.

This new evangelism was brought to my attention the other day when, in

more demanding than giving extra money to witnessing done by someone else far away. It will demand much, much more of us.

For one thing it will demand a different life-style than we are living at present. Self-indulgent and self-satisfied persons cannot be witnesses to the self-giving and self-sacrificing Christ. One of the first demands of

love it will need to be backed up by a personal experience which radiates joy, peace, and love from every pore of our person. People today want not only to hear but they want to see. We live in the age when the product must not only be spoken about. People want samples to see. And rightly so. The word must become flesh in us and move among people. Plenty of people are saying of Christianity today, "Unless I see the nails I will not believe."

If we are going to be evangelists it will mean that we move past the menu to the meal, past the worship of the book to the Bible itself, past our religion to reality, and past our creeds to Christ. Christ must be real as our own flesh to us if we expect to share Him. Today, as always, people can sense if we ourselves know Christ, if we are saved out of our sins, and if we are living a life of joy and peace in Christ. And the test is in the daily grind. In the midst of daily frustrations we find out whether Christ is first in our lives and whether He is real to us. In the regular run of today we reveal if Christ is really the way for going, the truth for knowing, and the life for living, to us.

If we are going to be evangelists we must stop assuming that someone else such as the Sunday school teacher, the preacher, or some other specially selected or ordained person is going to do it. As one mission leader said, one of the greatest handicaps to missions today is that each person assumes it is someone else's job to do evangelism.

Christian teachers assume ministers will evangelize while they go about their teaching. Christian doctors assume Christian teachers will evangelize while they do their doctoring. Christian businessmen assume that someone else less busy will evangelize while they do their business. So no one does evangelism. But we talk about it again on Sunday morning.

Evangelism, let it be said even though it is a cliché, is the business of everyone professing to be Christian. And that statement, though it has been made millions of times, has yet to be taken seriously in our generation.

John M. Drescher

Evangelism's Demands

speaking with our family about helping some needy persons in another country, our son suggested we ought to be just as concerned about needy persons in our own community. It was a correct and biblical reminder.

Come to think about it, doesn't it seem that we as a church in North America approached the commission of Christ backward? That is, we began in the uttermost part of the world, then moved to Samaria, and then Judea. Perhaps now we see evangelism becoming meaningful at Jerusalem.

Years ago, when the church as a whole was not missionary conscious, we began in the uttermost India and Africa and South America. Then we moved to neighboring Samaria of our own land, and then to the cities. Now we see that the Lord is calling us to be faithful, not only in the distant places, but also, and particularly, at our own doors and communities. And this is good. If we are faithful at Jerusalem, at home, I believe God will never lack for missionaries in India, Samaria, or the uttermost part.

Some things should be noted, however. To do evangelism at home, on the job, where we spend most of our life, is a lot more difficult. It's much

true evangelism is that we must put our lives where our words have been. We have said for as long as I can remember that to be a witness for Christ means putting the witness and winning of others before our own desires and programs.

Evangelism means doing the Master's will regardless of the cost. Up until now we really haven't taken Christ's words or our own words very seriously. Who has sacrificed for the cause of Christ? Where is the self-denial which accompanies real witnessing? Where is the forgetting of self in the sharing of Jesus Christ?

To be evangelists will demand our time. And that's a scarce commodity for all who are out to make the last dollar, to build a bigger house and to drive a better car. Time to visit a person in need is something we just don't have in a world of competition like ours. And the time it takes to build up redemptive friendships is something we cannot hope for in our rush of life. We don't have time! That is, unless we really mean business about evangelism where we are. Unless we are ready to cut out the things we really don't need in order to give that which other people need.

If we are going to be evangelists in the world where we live it will demand much more authenticity on our part. When we talk about joy, peace, and

This article is a reprint of an editorial which appeared in the Gospel Herald.

An Anabaptist Abroad

Crete

(Thoughts on Church and State)

Harold Nigh

"Kahlee Mehrah," I pulled from my shiny new vocabulary for a Greek coming down the street.

"Good morning," he said, at the same moment. We burst out laughing at our awkward eagerness to use the other's language.

He would never have laughed first. The Greeks are very appreciative of the foreigner's efforts to use their language, and uncommonly tolerant of mistakes. It is part of their hospitality, that foremost of virtues on the island of Crete. They are "not forgetful to entertain strangers" whether they are "angels unawares" or obviously other beings.

Whichever class our family of six might seem to have fallen into, we came to the little town of Kastelli Kissamon in western Crete for a short term of service with Mennonite Central Committee in the last months of 1971: English teaching, a couple of lectures, a bit of house painting, and dialogue with Bishop Irineos. Any service given was more than repaid by the friendship and new insights we received, as we lived with the people of Kastelli in our own Greek house.

We learned the beauty of inefficiency. One good home-variety supermarket could have cared for the grocery needs of the 3,500 people of the town, but Kastelli had a score or so of little grocerias, all offering much the same thing: incomparable Cretan oranges and talk. The main street became a Greek agora, where not only produce was displayed, but the trivia of life and its pageantry, boring card games at the coffeehouse and colorful parades on feast days.

If we took the time to observe, we could see the whole gamut of human emotions on Kastelli's Main Street. There was the pride of storekeepers, for whom merchandising was a high vocation. Where else on earth would a store be stripped of its merchandise two days before Christmas to make room for an elaborate nativity scene? There was the humility of begging, the

tenderness of money given for food, and the savagery of a shootout to settle a feud of 30 years' standing. There no man lived to himself and no man died to himself. And always, every day, black-gowned priests walked in the street, symbols of the Greek Orthodox faith that touches every aspect of the people's lives.

The faith of the people of western Crete offers much for reflection, and, for us of the Anabaptist tradition, poses disconcerting questions about the church's polity, its view of life, and its relationship to the state.

To ride in the car with Bishop Irineos makes one feel like King Tut. The bishop's driver toots his horn without a trace of modesty as he drives through a village; the people, almost without exception, rise or assume some other posture of respect. Great and small alike bend to kiss Irineos' hand when they meet him.

This universal respect is partly because of the man's character, but partly because of the Orthodox tradition of episcopal authority. In the hands of a man of integrity like Irineos, it is a tremendous good. Most of MCC's sponsoring churches say that this kind of power is too dangerous and well it can be. But it hasn't proven to be so in Kastelli. It would be bad for the bishop's institutions if they didn't have the unifying power of his authority. Western Crete in the hands of committees is a thought that, if indulged in, could well create and fill a new institution on the island. And yet, what happens when the bishop is removed? This has happened, and we wait for an answer to that question.

Of greater concern for us is the Orthodox sacramental view of life. The church is there with meaningful ceremony from birth to after death. Attending a baptism of a young child was, for me, an unforgettable experience. The spontaneous joy, that bordered at times on the irreverent, but never was so, made me shift uncomfortably on my Anabaptist legs.

There are special liturgies at intervals after a funeral, with their sacramental meals, grains of moist wheat swollen with new life, symbolic of the resurrec-

tion. Between life and death, there are numerous feast days for all aspects of life. Even the ripening chestnuts come in for their liturgy, and so do the people, from far and wide.

The church is an important part of personal life, too. It would be easy to say that many Orthodox people find the church empty and meaningless for them. But I doubt that the proportion of these is any greater than for other churches. On the other hand, teenagers asked me repeatedly in Kastelli, "Are you an Orthodox Christian?" When I replied once, "I'm a Christian similar to Mr. David Gerber, MCC director at the Agricultural Development Center," a nearby storekeeper grabbed my hand, and pumped it with the fervor of an evangelical.

The church is a part of all institutions. There's no ban on Bible reading, or prayer in the schools. Religious knowledge is taught on a par with mathematics, science, Latin and classical Greek. In church, police act as ushers, and, in turn, the bishops parade with the army on national holidays. It was not without an uneasy conscience that I stood with churchmen at Rethimnon in a military review, and attended a commemorative liturgy at Arkadi, where, centuries earlier, the abbot of the monastery had ordered the powder magazine blown up, killing thousands of enemy Turks and fellow Greeks. A visit to western Crete should be required of every theologian who questions our historic stance on the separation of church and state. He would leave with questions about his questioning.

For all their apparent unity, there is tension between church and state. The bishop has more than once said publicly that the Greeks are still under oppression. Local Greeks say that Bishop Irineos' promotion to Germany is a political maneuver.

Here on Crete, there is the anomalous situation of a Mennonite pacifist witness that must keep itself uninvolved politically, and a marching bishop, who grapples with modern Greek dictatorship. It's enough to disturb the rest of Menno Simons and all his heirs.

In spite of their different doctrinal bases, the Mennonites and Brethren in Christ fit well in practice at Kastelli. In their own way, they have a sacramental view of raising cattle, chickens, hogs, and field crops that is in keeping with the bishop's blessing the chestnuts. And when they hear Bishop Irineos preach, they might as well be in a Mennonite church back home.

Harold Nigh, with his family, is on sabbatical from Niagara Christian College, combining service under MCC with a tour of Europe and the Middle East.

Things Incredible

Earl Weirich

IF ANYONE had ever told me that the day would come when I'd be talking to a group of people or any place talking to anyone—even one at a time—about God, I'd have to fear for that person's soundness of mind. It would take a miracle to cause such a thing to happen. But here it is and it's happening. And if you'll allow me I'd like to tell you something about that miracle.

The first time I ever saw a miracle was just a couple of short years ago. It was up on a mountaintop in a place appropriately called "God's Mountain." It's the main rehabilitation center for Teen Challenge about 40 miles from Harrisburg, up Route 22. At the time, as a newspaper man, I was doing some free-lance magazine writing. And, looking for a fast buck, I saw a little squib in the back of my own newspaper about a group of former drug addicts who were going to be speaking in a church nearby. It said they were from a place called God's Mountain in Rehrersburg.

Well, I called this church and asked the minister if he knew anything about Teen Challenge. He said, "No." And I asked him if he knew where Rehrersburg was. He didn't know that either.

So I looked in the phone book, finally found Rehrersburg, then Teen Challenge, and I called. Someone answered and said, sure, he'd be glad to give the information for a magazine story. Then he told me it might be a little bit difficult to comprehend what's going on up there just talking over the telephone. So he said, "Why don't you come up?"

So one Saturday morning, I packed

up my cameras and my gear, and I took off for this place called God's Mountain. I got there and walked up to the door. Some young, fresh-faced guy walked up to me, thrust his hand out to shake hands and said, "Praise the Lord!" And I looked at him, shook my head and walked around him. You see I didn't go much for this kind of thing.

Along comes another young fellow, and he walks up to me and grabs me by the hand and, pumping it up and down, says, "Praise God!" And I looked at him and said, "O.K."

So I went to the staff and I talked to them. They explained what this Christ-centered drug rehabilitation program was all about. Something entirely new to me. I knew there had to be some kind of a dodge—you know—some gimmick somewhere. So they said, "Why don't you go out and talk to these young people themselves?"

I figured someone's going to be watching.

I went out and there was nobody watching. I'd buttonhole a guy someplace and say, "Now tell me the truth about it. What is it, really?" The guy would say, "It's a miracle. It's Jesus."

"Yeah, O.K., O.K., but what really takes place? What's really causing this?" I figured they're brainwashed or somebody told them to say this.

So I went back the next week because I still hadn't figured it out. I'd been in the newspaper business about 15 years. I figured I ought to be able to see through this veil, whatever it is. But I still couldn't hack it.

The third week I figured, this time I'm going to get to it. So I took along a friend of mine—a psychiatrist. He had been in charge of the drug rehabilitation program for a nearby state. I thought if anybody can get through, he can.

We spent a whole day there, and he

went around questioning people left and right.

Coming back in the car, I was so anxious for him to tell me what it's all about. But he just sat there beside me, strangely silent. About halfway back to Harrisburg I said, "C'mon, Doc, tell me, what is it? What happened? What's it all about?"

"Well," he said, scratching his head, "the only thing I can figure out is it must be what they said it is—a miracle. I can't explain it."

Well, that just blew the whole thing for me. So the next week I went back again. I figured, he can't figure it out, but I will.

During the course of the day, they brought a young fellow, about 19 or 20 I suppose, from New York City, and he was all strung out on heroin. He was beginning to kick, go into withdrawal. And you know what that's like. That's a real hell, where their bodies are just screaming out for another fix. He was sick to his stomach. He was shaking all over, perspiring. He was yelling. Finally, he fell down on his knees—not to pray, but clutching his stomach in pain.

A couple of these ministers who were there came over, and four or five other young men who said they had been through the same thing themselves. And they came over and they did a strange thing. They reached down and put their hands on this guy. And they began to pray. All the time I was waiting to see how soon they were going to bring the doctor. They didn't.

Then this one minister came over to me and said, "Would you like to join us?"

I said, "No." I never did anything like that.

And you know, something very strange happened. It only took a couple of minutes, and suddenly that young man, in the throes of kicking

to page fifteen

The writer is city editor for the Harrisburg (Pa.) Evening News and a director in the Teen Challenge Ministry of that city. This account is abridged from a recent chapel talk at Messiah College.

Religious News

Fragment of Dead Sea Scrolls Stirs Bible World

What might be the Biblical discovery of the century was announced in Rome by a Spanish Biblical professor.

The Rev. Jose O'Callaghan has pieced together bits of papyrus found in 1947 among the Dead Sea Scrolls and has concluded the material dates to around 50 A.D. Until now, the earliest known New Testament fragment was dated from 135 A.D.

The priest said he thinks he has succeeded in identifying one of the papyrus scraps as Mark 6:52-53 which tells of Christ walking on the Sea of Galilee.

If correct, the discovery would mean, in the words of an associate, that they could burn several tons of solid German scholarship. (Many German biblical scholars and others had placed the writing of Mark's gospel around 65 A.D.)

Survey Finds Very Religious Married Women 18-34 Happiest

The happiest of all Americans are very religious married women, aged 18 to 34, in the middle-income bracket.

That was the finding of a telephone survey conducted by the advertising firm of Batten, Barton, Durstine & Osborn.

"Unhappiness is approximately five times higher among non-religious people than among those who claim to be 'very religious,'" the report stated. The report concluded: "One wonders . . . where are the alienated, anomic, sick, guilty, the people at the breaking point? . . . The average American seems to be a relatively contented individual."

World Relief Commission Sponsoring D. Reginald Thomas on Radio

A Bible teaching radio ministry begun with the new year is sponsored by the World Relief Commission and features Dr. D. Reginald Thomas as the speaker.

"The Bible with Dr. Thomas," is the new program for the commission, which represents 33,000 churches and more than two million people, serving as the overseas relief arm of the National Association of Evangelicals. Dr. Everett Graffam is WRC executive vice president.

Dr. Thomas served as radio voice of The Bible Study Hour, succeeding the late Dr. Donald Grey Barnhouse. More recently he was speaker on the Presbyterian "Layman's Hour" which has been phased out.

Dallas First Baptist To Build 40-Story Home for Aged

A 40-story home for the aged will be built in Dallas by the First Baptist Church, according to its pastor, Dr. W. A. Criswell.

The announcement came on the heels of two other undertakings by the 16,000-member church which continues to grow despite national trends that indicate a decline in church growth among major denominations.

The congregation recently approved the establishment of a parochial elementary school which will be started at the downtown site this fall. Another project is a five-story education building next to the church which will house Sunday school classes and a library.

Dallas First Baptist is the Southern Baptist Convention's largest church, and the SBC is the world's largest Protestant denomination.

Creationists Voice Increasing Demands To Be Heard

People who believe in the Biblical record of divine creation are increasingly demanding to be heard, says Dr. Robert Whitelaw, professor of mechanical and nuclear engineering at the Virginia Polytechnic Institute.

A member of the Creation Research Society, Dr. Whitelaw, told students at Lutheran University, Waterloo, Ontario, that radiocarbon-14 dating has destroyed much of the evolution theory that man has been on the earth for millions of years.

He said the humanoid skull found by scientists in East Africa and estimated at two to four million years old has been dated at only 10,000 years—well within the range of creation—by the radiocarbon method.

Creationists, he said, also claim scientific laws such as the second law of thermodynamics refute evolution. The law states a tendency for things to break down and become more disorganized over a period of time rather than become more organized and highly developed.

Revivals Continue In Canada

Reports of lingering blessings from the 1971 spiritual renewal begun last fall in Canada, tell of unusual healings and conviction of sin as the revival spreads to other cities.

The Outlook, published by the Christian and Missionary Alliance in whose churches the upsurge originated, says there is widespread joy, with Christians feeling a strong necessity to share with the community what Christ is doing for them.

There have been accounts of deliverance from drug addiction and degrading sin. A woman from nearby Wellesley said the reports "are like a chapter from the Book of Acts."

Teams from enlightened churches are traveling to other congregations and the revival continues to spread.

Canadian Evangelical News Monthly

The success story of *The Enquirer*, a monthly news tabloid with an evangelical slant, is told by Ron Marr, of Toronto, publisher and editor. He recently travelled across North America to stir interest in *The Enquirer*, and boost its circulation.

Mr. Marr states that the tabloid was started in Toronto in November 1970, with a "very small" capital input. The publication has a circulation of 23,000 in Canada and 200,000 in

the United States. It has grown from a four-page half-tabloid to a 12 to 16-page full tabloid. The whole story runs contrary to the present norm in publications. Whereas many publications are folding, *The Enquirer* has grown at an unprecedented pace until its readership is estimated after little more than a year at a half million monthly.

The Enquirer is supported by advertising, which runs about 55 per cent in content.

Editor and publisher Marr of *The Enquirer*, has been joined by a group of North America's leading evangelical Christians in naming May 14th as Christian Newspaper Sunday. Among those in the Calling Committee are Bishop Roy Sider and Dr. Sam Wolgemuth.

Dr. Climenhaga Attends WES Meeting

The Board of Trustees of Western Evangelical Seminary met on the Seminary campus on February 21 and 22, 1972.

Dr. Paul P. Pettitcord, President of Western Evangelical Seminary, sent greetings to the Board as he is recovering from two heart attacks. Dr. Leo M. Thornton, Vice President, prepared and presented the Administration's Report and the Trustee Manual. Dr. Kenneth P. Wesche (Interim Dean) and Dr. Arthur M. Climenhaga (Dean Elect) presented their reports. By unanimous action of the Board of Trustees, Dr. Wesche was made Dean Emeritus as of July 1, 1972.

ABS Sends Bibles To Flood Victims

Homeless victims of the recent flood in the mining area of Logan County, W. Va., soon will get spiritual aid along with food and clothing.

The American Bible Society shipped 1,000 hard cover Bibles in the King James Version to the Council of Churches of West Virginia in Charleston, W. Va., where the Rev. John F. Price is acting as coordinator of the emergency assistance program.

Also in the shipment were 200 copies of "Good News for Modern Man," the American Bible Society's New Testament in Today's English Version, and 200 copies of "Good News by a Man Named John," the TEV Gospel of John.

Mr. Price will turn over these Scriptures to the Salvation Army which has been distributing food and clothing to the flood victims.

Bible Society Record In Digest Form

The American Bible Society Record has gone to digest form with its March 1972 issue. Its new dimensions are 5½ by 7-7/8 inches, a reduction from the 8½ by 11¼ it had been for the past 35 years. Today, 550,000 people who contribute \$2 or more per year to the Society receive the Record. The figure increases to 800,000 four times a year, when complimentary copies are sent to all churches in the U.S.

Opportunities for Missions In Bangladesh Seen As "Incredible"

A medical missionary in Bangladesh and the director of Medical Assistance Programs told an interviewer on Radio Station WMBI that the openness to the Gospel in the world's newest

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A Day at Dopi (Doo-pee')

Very often when missionary teachers find a free week during their school holiday time, they spend that week out with their students, nearer to their home villages. Or they will choose a church which needs encouragement, and will visit homes and hold services in the area.

ROLLING over in my sleeping bag, I'm suddenly aware that my slumber has been disturbed either by a persistent fly buzzing around my head, or by Viola, our early riser, preparing the fire to cook breakfast. A glance at my watch indicates that it is 6:10—time for Sithabile and me to get up. We must wash, eat, and get ready for our day of village visiting. Yesterday Naka John and Naka Sidumiso arrived before 8:00, and I was embarrassed that we made them wait nearly an hour as we finished getting ready.

Today we finished our chores and are ready for them. But they arrive at 8:30 today—I suppose they learned from yesterday's wait. After some discussion we decide that part of our journey will be made in the "school bus," a diesel-driven Toyota truck. So with much noise we start off.

Our first stop is beside a cornfield where a man and woman are hoeing. Hoping not to disurb their work too much, we sit down on the edge of a contour ridge to visit. It is a hot, sunny day, and my already-sunburned legs begin to hurt from fresh exposure.

We try to present the Gospel through a simple illustrated story: then we have prayer. There is no apparent response but we trust that "seed has been sown" and so we move on, after giving candy to two children who have joined the couple.

Next on the Naka John's own village . . . then on to her brother's village. Here we meet Naka John's dear old mother, hardly able to move about and complaining of painful eyes. She seemed to be nearly blind. After another presentation of the Gospel, a

couple of the women raise their hands for prayer, one being the mother of Naka John. We decide to talk more with her to make sure she understands. She says that she has peace in her heart and that she is ready for the heaven we had just sung about. But she wishes she could have relief now from her painful eyes.

We leave our "bus" in this village and when crossing a small stream on foot we stop to visit another old woman. But what a surprise! This one knows nothing about God, the Bible, or Satan. Yes, in 1972, five miles from Matopo Mission, we find such spiritual blindness. After a sincere effort by Viola to enlighten her, we move on—realizing the need to return again to this place.

On we go, with dark clouds and the threat of rain overhead. We visit a polygamist village where we are told that we should come again . . . and another village where a woman is sitting alone weaving a grass mat. She had been a Christian, but is now backslidden.

It's nearly 1:00, but the ladies want to visit still one more place. So we cross a dam and climb over a granite hill. What a blessing this visit proves to be! A fine young Christian couple invite us into their lovely brick home, saying that "God has sent you." We

Barbara Stansfield

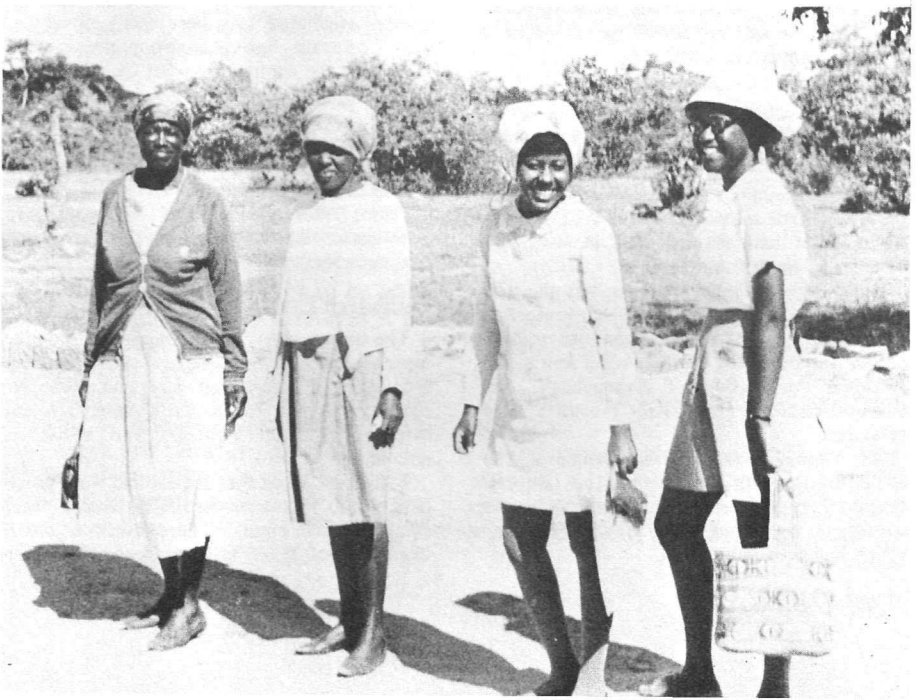


Viola holds the gifts received—corn and sugar cane.

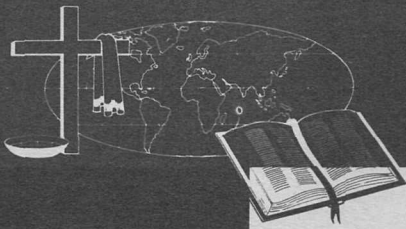
have devotions with them after which they serve us a much appreciated snack of tea and "friend cakes."

This visit becomes a rather lengthy but refreshing stay. At last we head back to the place where we left the "bus." There we find some of the people we had previously visited waiting for us, with gifts of corn and sugar cane. We thank them, and finally head back to the school which serves as our home. It's nearly 4:00. We are hungry and tired, but our hearts overflow with the unspeakable joy of having witnessed for our Lord.

The four people accompanying Barbara Stansfield in village visitation: from left—Naka Sidumiso, Naka John, Viola, and Sithabile. "Naka" means "mother of" (thus "mother of Sidumiso") and is the traditional way of speaking of a married woman with children.



Brethren in Christ



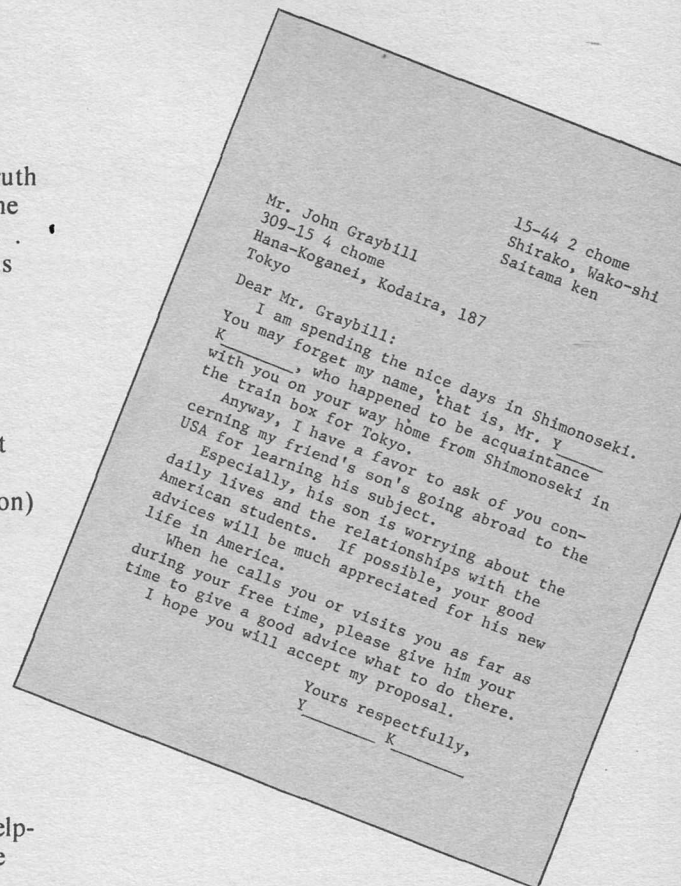
MISSIONS

Are You Qualified ... and Available?

THE JOY of sharing one's faith with others . . . the thrill of teaching a new truth to a learner . . . the satisfaction one has as he sees his students progressing in a new skill . . . these are but a few of the many compensations received by the people involved in the Voluntary Service programs of our brotherhood.

A number of qualified personnel are needed at the present time. One of these positions is in Japan, where a young couple (or a single person) is needed this summer to begin a two or three year term of Voluntary Service.

The Japanese VS assignment includes: (1) teaching ten to twenty class hours per week of conversational English to Japanese of all ages and academic levels; (2) assisting the national church in some areas as music, youth activities, teaching English Bible; (3) helping with the shopping, caring for guests, office assistance; and (4) sharing in some of the "unscheduled" activities which come into the lives of all missionaries—such as the request in a recent letter to John Graybill.



VSer Timothy Botts,
in free conversation with several
of his English students.

Are You Qualified ... and Available?

John Graybill lists some of the qualifications desirable in a volunteer for Japan: "A person who is a born-again Christian, who loves the Lord Jesus and people . . . a college graduate, preferably who majored in English or has had some special training in linguistics . . . who likes adventure, who likes to rough it a bit, who is willing to sacrifice and work hard . . . who has a sense of humor . . ."



Are You Qualified . . . and Available?

VACANCIES ARE NOW OPEN FOR:

- mature couples as houseparents
- medical doctors, nurses, hospital administrators
- secretaries with stenographic skills
- teachers
- persons with maintenance skills

BRETHREN IN CHRIST MISSIONS
Box 149
Elizabethtown, PA 17022
Phone (717) 367-7045

BRETHREN IN CHRIST MISSIONS
R. 1
Stevensville, Ontario, Canada
Phone (416) 382-2641

Brethren in Christ Missions Directory

SECOND QUARTER, 1972

MISSIONS

Rhodesia

Bishop's Office: P.O. Box 711, Bulawayo,
Rhodesia, Africa
Edna M. Switzer

Field Secretary: P.O. Box 223, Bulawayo,
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Rev. and Mrs. Carl V. Ginder

Education Secretary: P.O. Box 1752,
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Rev. and Mrs. George E. Bundy
Ekuphileni Bible Institute: P.B. M-5218,
Bulawayo, Rhodesia, Africa
Rev. and Mrs. Luke L. Keefer
Eva Mae Melhorn

Financial Secretary: P.O. Box 1219, Bulawayo,
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Rev. and Mrs. Chester Wingert*
Phyllis A. Engle*
Mrs. Jesse Lady*
Elsie G. Sheffer*

Matopo Mission: Private Bag T-5391,
Bulawayo, Rhodesia, Africa
Rev. and Mrs. Jacob R. Shenk

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Mr. and Mrs. Robert T. Mann
Daryl Climenhaga*
Mr. and Mrs. Robert Graybill*
Erma G. Lehman
Dorothy M. Martin
N. Lane Sollenberger*
Barbara Stansfield

Mtshabezi Mission: *Private Bag M-5216, Bulawayo, Rhodesia, Africa*

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JoAnne Brubaker
Miriam Frey
Ruth E. Hock
Nancy J. Kreider

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Dr. and Mrs. Paul G. Lenhart*
Marilyn Ebersole
Evelyn Noel

Phumula Mission Hospital: *Private Bag T-5407, Bulawayo, Rhodesia, Africa*

Dr. R. Virginia Kauffman
Lois Book

Wanezi Mission: *Private Bag S-5367, Bulawayo, Rhodesia, Africa*

Mr. and Mrs. Donald Potteiger
Anna Graybill
Mildred Myers
Donna L. Sollenberger
Sharon Weisser

Youngways Hostel (for missionary children): *40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa*

Rev. and Mrs. A. Graybill Brubaker
Mrs. Katie Tyson*

Zambia

Bishop's Residence and Office: *P.O. Box 115, Choma, Zambia, Africa*

Bishop and Mrs. H. Frank Kipe
Velma R. Brillinger
Charles N. Musser*

Field Secretary: *P.O. Box 115, Choma, Zambia, Africa*

Bishop H. Frank Kipe
(Acting Field Secretary)

Choma Bible Institute: *P.O. Box 131, Choma, Zambia, Africa*

Rev. and Mrs. Marshall S. Poe

Choma Bible Institute Extension Center: *P.O. Box 131, Choma, Zambia, Africa*

Rev. and Mrs. Fredric L. Holland

Choma Bookroom: *P.O. Box 198, Choma, Zambia, Africa*

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Anna Kettering
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Doris Stern

Macha Mission: *Private Bag 11xc, Choma, Zambia, Africa*

Mr. and Mrs. Dallas L. Shelly
Merle Musser*
Ray Shelly*

Macha Mission Hospital: *P.O. Box 340, Choma, Zambia, Africa*

Rev. and Mrs. Roy H. Mann*
Martha L. Lady
Arlene Miller*
Mr. and Mrs. Glenn A. Musser
Eva Mae Peters

Macha Secondary School: *Private Bag 11xc, Choma, Zambia, Africa*

Mary Olive Lady
Edith E. Miller

Nahumba Mission: *P.O. Box 173, Choma, Zambia, Africa*

Rev. and Mrs. David M. Brubaker

Sikalongo Mission Hospital: *P.O. Box 131, Choma, Zambia, Africa*

Ann McEwen

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General Superintendent's Residence, Banmankhi Mission: *P.O. Banmankhi, N.E. Railway, District Purnea, Bihar, India*

Rev. and Mrs. Harvey R. Sider

Saharsa Mission: *Mission House, P.O. Saharsa, N.E. Railway, District Saharsa, Bihar, India*

No personnel assigned at present

Madhipura Mission: *P.O. Madhipura, N.E. Railway, District Saharsa, Bihar, India*

Leora G. Yoder
P.O. Box 6, District Purnea, Bihar, India

Rev. and Mrs. John R. Sider

Other Ministries—India: *FEBA: B-4A, Kailash Colony, New Delhi-48, India*

Rev. and Mrs. Allen S. Buckwalter
12/A Underhill Lane, Delhi 6, India
Rev. and Mrs. Joseph B. Smith

Allahabad Bible Seminary, *20 Stanley Road, Allahabad 2, U.P., India*

Rev. and Mrs. William R. Hoke

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General Superintendent's Residence: *309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187*

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Mr. and Mrs. Timothy Botts*

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Rev. and Mrs. Marlin E. Zook
15-10 Honmachi, Yamonota, Shimonoseki-shi, Yamaguchi-Ken, Japan 750

Rev. and Mrs. Doyle C. Book
Mr. and Mrs. Dwight W. Thomas*

Nicaragua

Apartado 1044, Managua, Nicaragua, C. A.

Rev. and Mrs. Walter J. Kelly
Mr. and Mrs. Charles W. Musser

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Rev. and Mrs. James R. Cober, R. 1, Nanticoke, Ontario, Canada

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Mr. and Mrs. William Ens
Alice Farthing
Vangie Guenter
Daniel Hartman*
Mary Lou Heise
Allyson Merriman
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Mr. and Mrs. Raymond Sider

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Bloomfield, N. M. 87413

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Dr. and Mrs. Charles A. Walters*
Mr. and Mrs. Donald R. Bauman*
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Mr. and Mrs. Benjamin K. Stoner*
Kathleen Thuma
Laureen Wideman*
Rosanna Wingert*
Interpreter—John Peter Yazzie

San Francisco (Life Line Chapel)

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Rev. and Mrs. Paul Hill, Supt.
Charlene Hamman*
Ruth Lehman*
Milagros Martinez*
Esther Robinson
Katherine Vobora*
Judy Wenger*

San Francisco (Life Line Mission)

917 Folsom St., San Francisco, Calif. 94107

Rev. and Mrs. J. Allan Heise
Wilson Frey*
Paul Keagy, Jr.*
Duane Weaver*

MISSION CHURCHES

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(Box 64) Meath Park, Sask., Canada

Port Rowan (Walsingham)

Rev. Eldon Byer
(45 Colville St., Walsingham, Ont.)

Virginiatown

Virginiatown, Ont., Canada
No appointment at present

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Allisonia, Va. 24310
Rev. Paul Smucker
(Hillsville, Va. 24343)

Blairs Mills

Blairs Mills, Pennsylvania
Rev. William Swartz
(Mifflintown, Pa., R. 2, Box 243, 17059)

Blandburg

Blandburg, Pa. 16619
Rev. Harry L. Ritchey
(R. 2, Box 179, Everett, Pa. 15537)

Bronx (Fellowship Chapel)

246 E. Tremont Ave., Bronx, N. Y. 10457
Rev. and Mrs. Alvin J. Book
Mary Cummings*
James M. Hess*
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Dina Mayorga*
E. Allan Poe*
Margaret Stoner*

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Rev. and Mrs. Cecil Loney

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Callaway, Va. 24067

Rev. Larry Strouse

Columbia (Millertfields)

Columbia, Ky. 42728
Rev. Atlee M. Hershberger
(R. 3, Box 157, Columbia, Ky. 42728)

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831 Herman Ave., Dayton, Ohio
Rev. Ohmer U. Herr
(R. 1, Box 241, Clayton, Ohio 45315)

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Garlin, Ky. 42739
Rev. Harold M. Wolgemuth

Hillman (Maple Grove)

Hillman, Michigan 49746
Rev. Earl Miller
(R. 1, Mio, Mich. 48647)

Hillsville (Bethel)

Hillsville, Va.
Rev. Paul Smucker
(R. 4, Hillsville, Va. 24343)

Hunlock Creek

Hunlock Creek, Pa.
Rev. Ross Morningstar
(331 Vine St., Berwick, Pa. 18603)

Ickesburg (Saville)

Ickesburg, Pa.
Rev. Milford Brubaker
(R. 2, Newville, Pa. 17241)

Knifley (Knifley Chapel)

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(R. 3, Box 157, Columbia, Ky. 42728)

Little Marsh (Jemison Valley)

Little Marsh, Pa.
Rev. Samuel K. Oldham
(R. 1, Box 30, Little Marsh, Pa. 16931)

Llewellyn

Llewellyn, Pa. 17944
Rev. Larry Steffee (Box 117)

Mt. Holly Springs

Mt. Holly Springs, Pa. 17065
Rev. Ernest U. Dohner
(Box 32, Grantham, Pa. 17027)

Salem (Labish Community Church)

4522 Scott Ave., N.E., Salem, Ore. 97303
Rev. Art Cooper (4306 Scott Ave., N.E.)

Sheboygan

1325 Carl Ave., Sheboygan, Wis. 53081
Rev. Tyrus R. Cobb

Uniontown (Searights)

Uniontown, Pa. 15401
Rev. Wm. H. Martin
(Box 67, Chestnut Ridge, Pa. 15422)

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Rev. John Schock
(288 Caledon Ave., Hamilton 51, Ont.)

Saskatoon (Massey Place)

Saskatoon, Sask., Canada
Rev. Jerry Zook (3149 Massey Dr.)

United States**Baltimore (Marlyn Avenue)**

611 S. Marlyn Ave., Baltimore, Md.
Rev. Hubert Stern
(925 Homberg Ave., 21221)

Cincinnati (Western Hills Church)

2815 Robert Ave., Cincinnati, Ohio 45211
Rev. J. Andrew Stoner
(3407 Ferncroft Dr., Cincinnati, Ohio 45211)

Jonathan Bowers*

Glenn Detwiler*

Hagerstown (Paramount)

Hagerstown, Md. 21740
Rev. J. Ralph Wenger
(61 W. Long Meadow Road)

Hanover (Conewago)

301 Maple Avenue, Hanover, Pa. 17331
Rev. Samuel A. Lady
(212 Krug Ave.)

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2001 Chestnut St., Harrisburg, Pa.
Rev. John K. Stoner
(1803 Mulberry St., 17104)

Harrisburg (Skyline View)

7733 Hillcrest Ave., Harrisburg, Pa.
Rev. LeRoy B. Walters
(7717 Hillcrest Ave. 17112)

McMinnville (Rolling Acres Community Church)

McMinnville, Tenn. 37111
Rev. Gerald Wingert (401 Pace St.)

Ontario

1205 Baker Ave., Ontario, Calif. 91762
Rev. Aaron H. Stern (1549 Bonita Court)

Orlando

745 Holden Ave., Orlando, Fla. 32809
Rev. Maurice Bender
(741 Holden Ave.)

Phoneton

Phoneton, Ohio 45355
Rev. Elam O. Dohner (Box 95)

Roanoke (Valley View)

5648 Oakland Blvd. and Verndale Dr.,
N.E., Roanoke, Va. 24019
Rev. Orvin White, Jr.
(509 Elden Ave., N.E., 24014)

Smithville (Pomeroy Chapel)

Smithville, Tenn. 37166
Rev. David P. Buckwalter (R. 1)

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Child Center, Laurel, Md. 20810
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Trone, 1050 Brussels, Belgium
Gail Crider, P.O. Box 618, Whitesburg, Ky.
41858

Mr. and Mrs. Millard Engle, Edwaleni
Secondary School, P.O. Box 41, Nhlanguano,
Swaziland

Vaughn Engle, Mennonite Service Unit,
c/o Emmanuel Community Center,
1308 Rose St., Cincinnati, Ohio 45210

Evan L. Heise, Mission Evangelique du
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Democratic Republic of Congo

Paul W. Heisey, Kuru Secondary School,
P.O. Box 59, Bukuru, Benue Plateau
State, Nigeria

Douglas Martin, c/o Samson, Cite Oued
Kouba, B.P. 21, Annaba, Algeria

Mr. and Mrs. Lawrence Yoder, MCC,
Djlan Pendjawi 48, Pati, Jawa Tengah,
Indonesia

Mr. and Mrs. Wendell Zercher, Av.
Brugmann 3, 1060 Brussels, Belgium

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Box R. W. 133 Lusaka, Zambia, Africa

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AND SUPPORTED BY
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Monaco (*Trans World Radio*)

Ethel Doner, Port-de-Paix, Haiti, West
Indies (*Unevangelized Fields Mission*)

Anna R. Engle, 10 Devenish Court,
Devenish St., Sunnyside, Pretoria,
South Africa (*The Evangelical Alli-
ance Mission*)

Kenneth Keefer, Hoa Khanh Children's
Hospital, APO San Francisco, Calif.
96317

Mr. and Mrs. M. Paul J. Lehman, Vir-
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Cantore, 36100 Vincenza, Italy

Gulabi McCarty, 1 Wheeler Rd., Banga-
lore 5, Mysore State, India (*Youth
for Christ*)

Rev. and Mrs. John Pawelski, El Salva-
dor, Zacatecas, Mexico (*Mexican
Evangelistic Mission*)

Lois Raser, El Salvador, Zacatecas,
Mexico (*Evangelical Methodist Church*)

Mr. and Mrs. Donald S. Ressler, Cen-
tral Alaskan Missions, Inc., Glennallen,
Alaska 99588

Harriet Trautwein, APO 24, San Juanito,
Chihuahua, Mexico (*Mexican Evan-
gelistic Mission*)

Mr. and Mrs. Carl Wolgemuth, San
Pedro Soteapan, Ver. Mexico (*Wycliffe Bible Translators*)

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Messiah College, Grantham, Pa. 17027

Arthur Bert
William Barnhart
Kathy Engle
Larry Ferree
Linda Hackett
Roger Hoover
Michael Musser
Nancy Richardson
Ronald Trainor
Stephen Wander

Mile High Pines Youth Camp

Angelus Oaks, Calif. 92305
Dennis Forry
Barry Mellinger

**MEN IN CIVILIAN ALTERNATE
(1-W) SERVICE**

*As reported by their Pastors to
Christian Service Ministries Office*

Frank Bencsik, Good Samaritan Hospital,
Phoenix, Arizona

Lester S. Gerhart, Chambersburg, Hos-
pital, R. 2, Chambersburg, Pa. 17201,
c/o Mrs. Edith Myers

Glen Heise, 3 N. 16th St., Harrisburg, Pa.

Carlton E. Hoke, Sagmore Hills Chil-
dren's Psychiatric Hospital, 400 W.
Aurora Road, Apt. 73, Northfield, Ohio
44067

Rahn M. Keefer, Norristown State Hos-
pital, Norristown, Pa. 19401

Phillip Kennedy, Lancaster General Hos-
pital, 555 N. Duke St., Lancaster, Pa.
17602, c/o General Housekeeping, Room
19

Ralph Stoner, Craig House — Techoma
Workshop, 500 Sheridan Ave., Pitts-
burgh, Pa. 15206

Ray Whitehead, W. A. Foote Memorial
Hospital, 205 N. East Ave., Jackson,
Mich. 49201

From the files of the Missions Office in Elizabethtown, the following adaptation of actual correspondence echoes some problems in the trans-cultural communication of the Gospel.

"Perhaps you can give me some guidance . . ."

Director of Missions
Elizabethtown, Pa.

Dear Brother Musser:

. . . It would seem to me that the Brethren in Christ mission is on the move here in ----.

However, with all of this development we are still concerned about the spiritual condition of our members. Perhaps you could send us some suggestions. There just does not seem to be the spiritual vitality that they should have. Many stay away from services for no real reason. Others come with only part of their family. They gossip and complain, and after a while it just gets on your nerves.

For example, recently I married a young couple in the church. They are not members, but both profess to be Christians. Their families are of another religion. Well, the evening of the wedding (they were married at 8:30 in the morning) gossip got around that I was at a party at the bride's home—drinking and dancing. Sunday morning about eight members did not come to church "because I was a hypocrite." On the next Tuesday I discovered all this. It was a lie, and yet they believed it and asked no questions. One of the members had even gone to see if I was at the party. I asked him to tell the others. A week passed and still some of the members stayed home—this time because word had gone around that the bridegroom was drunk the night of his wedding. After learning of this (while visiting those who had stayed home) I immediately went to the bridegroom to inquire if this was true. He stated categorically that there was no liquor served at the party.

In our Wednesday Bible Study of Ephesians we talked about gossip and lies, explaining that this is not walking in love when we carry these tales about fellow believers. But what really bothers me is that not once throughout all of the things that have happened since we have been here has anyone said "I was wrong; I am sorry." No one has confessed in prayer meeting. Everything seems fine on the surface, but church members—sons of God—hurt these young people. My experience at home with born again believers has been that when I, or another, has hurt someone we say, "I'm sorry," making it right not only with God but with the person hurt also.

There seems to be an attitude of "it doesn't matter," and they are critical, impatient, and full of words. I really don't know where to start! On any given Sunday only about half the people are in church. The three whom I have baptised came to church before they were baptised and joined the church. I had a two-month study with them in doctrine and Christian growth, but now only one attends. I talk with them, and they say there is no reason for their not attending and will be there the next Sunday, and yet they do not come. What standard must I use? At home, if a person confessed Christ,

testified, took the study course, and was baptised—90% of these continued on with the Lord with real desire. It does not seem so here.

I wish I knew the answer. Sunday School and Bible Study will pay off in a few years, but what can I do now? How do I help them realize that they need to be concerned about their family—enough to bring them to church? How can I help them to see their responsibility to be at church even when there isn't a "special feature?" How can I help them to become concerned about their spiritual condition? Perhaps you can give me some guidance.

Sincerely in Christ,
(Signed)

Dear Brother ----:

I am glad that you have shared with me some of the discouraging aspects as they relate to your work with the people in ----. Of course, the problem that you are experiencing is one that exists throughout the world. I feel it is important for you to exercise a great amount of patience and understanding in the areas where you see those who call themselves Christians falling short of the standard. Many times we judge new Christians and Christians in a mission setting—comparing them to the Christians that we have known at home, who have had many years of Christian training and who have heard thousands of sermons. We also sometimes are prone to overlook the fact that many of the same flaws we criticize in the new Christians can be seen in some of the people back home—but we are so used to the homefolk, and so often forget how they really are once we are away in a different culture. It is very important to recognize that these folk you are working with are babes in Christ, and will need a lot of care and love. We should strongly encourage them to attend service, but at the same time not criticize them when they fail in their faithfulness on this point.

In your study of Missions, I am sure you have come across the fact that most all of us, as missionaries, pass through various stages in our mission service. The first stage, of course, is one of enthusiasm and wholehearted fellowship with nationals—thinking of them as good people and fellow Christians.

The second stage in a missionary's life, which usually comes in the second or third year of service, is to realize the faults they do have, and to become critical and somewhat sour toward them—feeling that they are not really responding in their Christian life, and therefore, are perhaps not truly Christians. This stage is a crucial one, since one can come through it with deepened conviction as to the importance of your ministry; or one can come through it with one's love and enthusiasm dampened, with a critical spirit toward the people and their ways which will hamper future effective service.

Hopefully, the missionary will attain a third stage—that of recognizing the shortcomings of the people, but at the same time achieving a stability whereby one can love them all the more, and gear one's program to their real needs of nurture, training, and encouragement.

I hope you do not feel I am preaching to you at this point. You did, however, ask for counsel in this and I feel this is my opportunity to encourage you to deal with understanding and love. The Word of God has

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In 49 Days

From "Manual" to "Mental"

Harvey Sider
Bihar, India

"Durga, what did you do before coming to school?"

"Much of my time was spent in catching fish for daily food."

"Boaz, what was your work?"

"My daily routine was plowing behind the oxen."

"Simon . . . ?"

"I had to ride the backs of the water buffalo."

Ten eager young men each had a different reply to the same query. For all but one of them, this was the first opportunity to attend school—for the upbuilding of mind and spirit. It was the first time we offered a study course designed for illiterate young men.

Using the Frank Laubach method, it took only seven weeks for five of these men to learn to read the New Testament, with the other five progressing to lesser degrees of efficiency. What a thrill it was to see their faces light up as a new world began to unfold to these young men.

One of the last nights of school, I approached the hostel to find the young men eagerly singing and clapping their hands. Their hearts were evidently overflowing with joy. As one fellow expressed it, "Here we have learned a lot, here we have enjoyed wonderful Christian fellowship, and here we have eaten well." This particular boy often goes hungry in his village unless he is fortunate enough to catch a bird, some fish, etc., for his food that day.

In addition to this joy was the genuine desire to follow Christ—discovered in a new way in these days of Bible lessons. Durga, from Nepal, had been attending services with other local Christians in Nepal for the past three years. But now he, along with two others, made a final commitment to Christ, followed by baptism—a wonderful way to end a "school."

"SOME GUIDANCE"

from page thirteen

much to say about gossip and lying and you can teach this, but be careful to do it so that they do not feel that you are trying to embarrass them for some specific things they have just done. Any confessions which would come from them must come by the Spirit's convicting them and their own desire for forgiveness.

Study the culture there as much as possible, so that you understand the people's thinking fully in respect to some of the incidents which you cited. Sometimes they see things quite differently than we do, because of their cultural background.



(Top) Students in the first literacy school ranged in age from 13 to 20. No one knew his exact age, but they seemed able to guess within a year or two.

(Center) Josiah, seated, taught one of the classes of young men.

(Bottom) Some of the men had no money to pay the required fee, so they were given work such as splitting fire wood—thus earning a limited wage.

Your objectives of training by Sunday School and Bible Study are on target, I feel, as we seek to help people to grow spiritually. The main thing we need to guard against is that we do not allow any discouraging and "inconsistent" ways of behavior to become a barrier between us and the people God has called us to serve. We dare not block genuine expressions of Christian fellowship.

We are praying with you that the Lord will give you real grace and victory in each circumstance so that your ministry may be effective . . .

Sincerely in Christ
J. Earl Musser
Director of Missions

THINGS INCREDIBLE

from page six

heroin, put his head back, and opened his eyes. The tears began to stream down his face. And the most glorious smile that I think I have ever seen crossed his face, and he said, "Thank God, it's gone."

And then he stood up, and he sobbed and cried. And these others around him lifted his arms up in the air, and there he stood and he began to say, "Praise God!"

Well, this old, trained skeptic was ready to turn around and run out the door and all the way to Harrisburg. I had no explanation for this thing. But at that moment I knew that my life would have to change. I knew suddenly there was a God. And if there was a God, I'd have to seek Him myself.

And so I began.

The first thing that every good Christian should do, as I understood, was to go out and join a church. I went and I sat in the back row some place and I listened to the sermons. There was one on fishing, and there was one on hunting. One time he talked about being a good guy. That's kind of cool—being a good guy. I hadn't been one for a long time. But after a while I discovered this wasn't what I was looking for. It wasn't coming through, nothing was happening.

And then, through another one of these strange coincidences, I met some people who called themselves Christians. And they invited me to a house meeting. Now this was really foolish, you know. After being on God's Mountain, I could understand people saying, "Praise God," up there; they're supposed to. But you go into someone's house, and they meet you and say, "Praise the Lord." It's foolishness. But they were doing that.

After a while it started to get to me. It started to sound good, and I started to feel good, being around people such as these. And I saw something in their faces, a peace, some kind of tranquility that I needed ever so badly. And these people prayed for me a couple of times, and I never felt so good in all my life. I needed a friend at that time. These people were my friends, and I knew it.

And then, finally, it happened. I accepted this Jesus Christ who had healed that junkie up on God's Mountain. And He became very real in my life. Things began to happen that I never suspected even existed. I met people I didn't even know were alive, real turned-on Christian people.

I had such a glorious experience that the first thing I did, I went running off

to that church I had joined. With all the joy of this new-found experience, I couldn't wait to share with that minister what had happened. And he said, "Well, now let's sit down and be reasonable about this thing." And I said, "But, it happened." And he said, "You just can't take all of these things literally." And I said, "But it happened, literally." He didn't care.

Incredible things have been happening to me in the last four years. I don't pretend to understand them. I don't think I even want to. They're so glorious, so beautiful. I know that a city editor isn't supposed to talk this way. At least it's not expected of him. But what's happened to me I wouldn't trade for anything in the world.

Among other things that have happened, God did something that . . . well, just the other day a woman told me, "You know, you're so different. I can't understand it. You used to be the coldest, the cruelest, the most brutal person I ever knew." And I guess I was because she wasn't the only one who ever told me that.

But among the things that God has done for me that I don't understand — because I couldn't care less about anybody prior to that time — God has put some kind of a love inside of me that makes me care about people.

She said, "I wish I knew what happened to you."

So I told her. Just as I've told you.

RELIGIOUS NEWS

from page seven

country "is an incredible thing in the history of missions."

Dr. J. Raymond Knighton and missionary Viggo Olsen, M.D., told interviewer Tedd Seelye they were received well on a recent trip to Bangladesh, and that officials offered full cooperation with American relief efforts to help returning refugees and victims of the recent war of liberation from Pakistan.

The men said they were amazed at the opening for the Gospel now. "Much of their own faith has been undermined by what has happened," Dr. Knighton said. "They're floundering and looking for something."

Bishops Score Death Term As Against Sanctity of Life

"The penalty of death can only exist in opposition to the gracious will of God, because it denies the sanctity of life and the possibility of moral rebirth," Pennsylvania's five Episcopal bishops declare.

Writing a pastoral letter to all clergy in the state, the bishops condemned capital punishment and urged Christians to break "the vicious circle of fear and killing" rather than reacting to crime by "calling for vengeance."

California Governor Cites Bible In Support of Death Penalty

Capital punishment is approved in the Bible, California's Governor Ronald Reagan declared.

Referring to a ruling of the California Supreme Court last month in which the death penalty was considered unconstitutional, Governor Reagan said, "I believe society has a right to take a life to protect society."

NEEDED: Volunteer Carpenter For Eleven Weeks

The housing crisis in the cities is desperate. Two or three poor families needing homes are pushed into space originally intended for one family. Absentee landlords fail to repair old decaying buildings. In Philadelphia alone, some 20,000-30,000 houses are abandoned and vandalized.

One reason homes deteriorate is that many families who do own their own homes in the inner city are too poor to keep them in adequate repair. This is especially true of older people and widows.

Messiah College intends to help some inner city home owners make some needed repairs this summer. College students participating in a Summer Seminar will be part of a home repair crew. The home repair unit will expect to do partial repair (e.g. new roof, renovation of a room

or two, etc.) in 10-20 homes. The students will be on a special program in which the state and federal government picks up their salaries. So their labor will cost nothing to the inner city person.

But we need an experienced carpenter to head up the home repairs crew. Room and board (including room and board for a wife) will be free. Transportation to and from Philadelphia can also be covered. The dates are *approximately* June 1-August 18.

Any carpenter interested in this kind of tangible expression of love should write to:

Dr. Ronald J. Sider
Acting Director
Messiah Campus (Philadelphia Campus)
2026 North Broad Street
Philadelphia, Pa. 19121

It Happened in Sunday School

Janet Rosenberger

TO THOSE of us who have read our Bibles and gone to Sunday School since we were children, the prospect of another year with the same international lesson might not be too exciting. In our church we have tried a new approach—an elective system. Last quarter ten couples in our Sunday school selected a course on Home and the Family. The class consisted of some who were newly married, as well as couples who had been married for a number of years (some grandparents). This heterogeneous type of group was good—it helped to bring different points of view into our discussion about family life.

The text we used was *The Christian Home*, by Charles A. Matthews. Supplementary materials were also recommended, as well as a willingness to learn from each other and a certain

sensitivity. We were encouraged to participate freely through certain innovative techniques used by our teacher, Dr. Robert Smith.

We tried a number of new things during our Sunday School hour. (Actually, I found it quite hard to believe I was in Sunday School!) The first class our teacher asked us some questions, just to get started. Some of them were: "How long have you been married?" "How many children do you have?" "How many children do you wish you had?" "Do you have any problems at the present time in your marriage?" "If you have a problem, do you intend to do anything about it in the next three months?" I'm sure Dr. Bob had fun observing our faces as we put down the answers to these frank questions. Obviously he had in mind for us to face the issues and discuss things openly. I liked that. We wear false faces so much of the time.

One particular Sunday morning we talked about being sensitive to each other in marriage and family life. We sat quietly for a moment with our eyes closed, trying to perceive all the various sounds around us. It was amazing how many different things we had heard by listening very consciously. Again, we became quiet and tried to sense God in a new way as we asked Him to be present with us in Sunday School.

I wonder, how much we have missed in our homes because we were only looking, and not listening? For example, the time Sally came in to share her excitement about the bird nest she found in the highest tree in our yard, as we interrupt: "Sally, what on earth happened to your school dress?" (Nearly all the class members seemed familiar with such parental exclamations!) As we discussed listening, it became obvious that the so-called generation gap could be bridged, or closed, if listening became more predominant. I might add that this means a lot of time daily for those of us who have several children.

During another class session, Dr. Bob introduced the subject of anger with a quiz. While we were writing our answers, he began to clip his fingernails very obviously and noisily in front of the class. One statement we were to react to was: "I do not have any hostile feelings as I sit here this morning." The results of the quiz were somewhat surprising—most of the class did not admit that they were hostile about anything. (I guess most of us try to hide how we feel). It wasn't long before it became quite clear that hostility had been building up between our teacher and the class—he said he felt it immediately. One student said it

was quite revolting to him that a teacher would do grooming in front of the class. Several of us were quick to admit our disapproval at his action. Interestingly enough, one person felt it was good that Dr. Bob was not being stuffy! We concluded that even though at times we tend to suppress feelings, others can sense how we are relating to them. How much this must affect our family relationships!

We spent several class sessions talking about the various aspects of marriage—romance and its meaning, differing physical characteristics of the male and female and sexual relationships. In discussing matters of sex, our teacher encouraged us to enjoy our marriage, not being "hung up" on whether something is according to the manual, unless of course God's Word gives specific instruction.

We did an experiment in class with *chu chen chuan*—that is, two persons putting hands together lightly and moving hands and arms simultaneously in such a way that it is not obvious which partner is leader. Just so in marriage, two must work as one, moving and sensing together, caring, sharing and being completely honest.

As a medical doctor, our teacher talked to us about the various stages in a child's development, both physical and emotional, as set forth by Erik Erikson. He began with the infant, giving us in capsule form the complex characteristics of a child in his growing years. We were given ample opportunity to write questions and share our experiences with the class.

The two lessons regarding finances in marriage were taught by Charles Hoefflich, a local Christian banker. He stressed the need for financial planning through the use of a budget, remembering first of all our Christian stewardship in this day of materialism.

I asked several of the class members how they felt about our course on marriage and the family. A typical comment was: "It was very stimulating and practical, broke down inhibitions and answered many questions we have had in our family and home."

Today some futurists are suggesting that the family is being "fractured" and at the point of becoming extinct. On the other hand, others have pointed out that the family may be in for a Golden Age. It would seem to me that the future of each one of our families is up to us as parents. Will our families be "golden" or "fractured"? We would do well to spend more time studying and then practicing ways of being more sensitive as Christian parents.

Janet (Mrs. Lyle) Rosenberger is a member of the Souderton congregation which is the setting of this article.

Memo: To All Youth Groups

Selective Objection

or

Any War Will Do

John K. Stoner

THE TRIAL of the Harrisburg 7 has raised the question of the Church and war into national prominence. All but one of the defendants in the trial are identified with the Catholic church. What do you as a Christian say about war?

The Brethren in Christ have not been asked to take a public position regarding the Harrisburg 7. Last year at General Conference, the Brethren in Christ had an opportunity to take a position regarding persons who object to particular wars. A recommendation from the Commission on Peace and Social Concerns urged the church to recognize those persons who object to particular wars on the basis of Christian conscience and to request government to grant equal status under law to the conscientious objector to a specific war as it now does to the conscientious objector to all wars. The text of this recommendation which appears on page 84 of the 1971 General Conference Minutes is reprinted on this page for your convenience. How would your youth group vote on this recommendation? For it or against it?

The Commission on Peace and Social Concerns would be glad if your youth group would submit in writing its thoughts on the recommendation. Perhaps you could devote a program to discussing the issues raised by the recommendation. The young men in your group who are facing the draft would certainly appreciate a chance to discuss the question of war. The Commission has been asked by General Conference to hold hearings on the recommendation. This is being done at the Annual Regional and General Conferences. The opinions of youth groups would be a valuable addition to the hearings.

Some Scriptures which you may want to research before the discussion are: Deuteronomy 20, presenting some of the limitations on war, or rules of a "just war" in the law of Israel; I Kings 22:1-40, illustrating that the kings of Israel did not have unlimited authority to declare war, and that prophets did not hesitate to oppose political and military decisions; Jeremiah 21, 22, 26, as an example of a man of God who opposed his nation's war policy and was prosecuted for it; Matthew 5:38-48, which

Item 2. Re: Recognition of Conscientious Objectors to Specific Wars.

Whereas, the Brethren in Christ Church is officially committed to the doctrine of Biblical nonresistance and is thereby under responsibility to witness to others of the evils and implications of war, and

Whereas, the mainstream of Christian thought throughout much of Christian history, including Augustine, Luther, Calvin and mainline Protestantism, has espoused the just war concept which assumes that Christian judgment must be made about the justness of each war, and

Whereas, no Christian can give unqualified obedience to a human institution, including the state, and

Whereas, liberty of conscience is recognized as a right in democratic nations; therefore,

Be it resolved, that the Brethren in Christ urge recognition of those who object to particular wars on the basis of Christian conscience, and that the Brethren in Christ request government to grant equal status under law to the conscientious objector to a specific war as it now does to the conscientious objector to all wars.

ACTION: Recommendation referred back to the committee with the direction that they hold hearings and prepare a report to General Conference and that they determine whether this recommendation or a modified version of it should come before the next General Conference.

teaches nonresistance and love of enemy; Romans 12:17-13:10 which exhorts to subjection rather than violence as the rule of Christian living; Mark 12:17 and Acts 5:29 where man's primary obligation to God and his secondary obligation to man is stated; and Mark 9:38-42 where the person who does something, however small, agreeable to Kingdom values is commended for it and promised a reward. Search the Bible for other related Scriptures.

Here are some questions about the recommendation which you might deal with:

1. How would the adoption of the Recommendation affect our church's position of nonresistance; i.e., objection to all wars?
2. Do we recognize greater merit in the position of the Christian who is prepared to object to specific wars, or the position of the Christian who does not object to any war?
3. Why should, or should not, the Brethren in Christ Church state its position toward the two options in question 2?
4. How would the adoption of this recommendation affect Christians who now suffer because of their objection to specific war? Would it encourage them possibly to give more serious consideration to our position of nonresistance?
5. Since the government operates on majority opinion, should we encourage it to recognize selective objection, the majority Christian view on the question of war, in addition to the minority view, which is total objection?
6. Are there other issues in peacemaking which overshadow the importance of this particular recommendation?

In the Spring of 1971 the United States Supreme Court ruled against selective objection. How do you think the Word of God rules? We would like to hear from you.

NOTE: Send replies to John K. Stoner, Chairman, Commission on Peace and Social Concerns; 1803 Mulberry St., Harrisburg, Pa. 17104.

Church News

Missions

Dr. and Mrs. Henry L. Kreider and family (Elizabethtown cong.) arrive home April 21 on a 90-day furlough from Madhipura, India. VSer Yvonne Gantz (Free Grace cong.) leaves Africa April 21, having served at the Youngways Hostel in Bulawayo, Rhodesia.

Scheduled to be released to the public at General Conference in Ohio, the 1972 Missions YEARBOOK will seek to illustrate the Conference theme of "Fellowship in the Gospel" as it occurs between various people in the world-wide Brethren in Christ Church.

Messiah College

Annual Oratorio Concert Planned

The Grantham Oratorio Society will present Handel's "Messiah" on Sunday, April 30 at 3:00 p.m. in the Forum in Harrisburg. The choir of 185 voices, with full orchestral accompaniment, will perform the Watkins Shaw edition, based on practices of Handel's day. This is thought to be the most authentic edition of the "Messiah."

Soloists for the performance will include Ralph Stang, baritone, of New York City; and from the Harrisburg area, Nelson Wingert and Lewis Gible, tenor; Emmalee Thompson, alto; Loine Bert, soprano. Other soloists are to be announced.

This will be the first performance of the "Messiah" by the group under the direction of Dr. Ronald R. Sider, Professor of Music at Messiah College.

Tickets are on sale at the College or from members of the Society.

Mennonite Central Committee

63 MDSers Working At Buffalo Creek

Under dateline of March 10 MCC reports a total of 63 Mennonite Disaster service volunteers from Virginia, Maryland and Pennsylvania, at work in four locations in the Buffalo Creek flood disaster area in West Virginia.

Thirty of the 63 are in Man, housed in the basements of the Methodist and Baptist churches. Ten of these are MDS women, working in the Man Red Cross clothing center.

Twenty three volunteers are in Lorado, the community which suffered most in the disaster. Here four MDS women prepare Red Cross meals for the clean-up and building crews, and for local refugees.

In Logan one crew is pumping out and cleaning up flooded basements. Another crew is at work in the Wilkinson Red Cross clothing center.

West Virginia Governor Arch A. Moore and the Red Cross have announced that food and clothing supplies in Buffalo Creek are now

ample. MDSers have seen truck loads of supplies unloaded on sidewalks because of inadequate warehouses facilities, though the Red Cross now has at least nine temporary warehouses set up in available buildings. More than ten trailer loads of supplies are also in Charleston, WV, awaiting admittance.

Since MDS is helping the Red Cross in much of the clothing operations, the Red Cross has made arrangements to ship excess supplies to the Mennonite Central Committee clothing center in Harrisonburg, VA, where it will be further processed and eventually distributed elsewhere by MCC.

Conference News

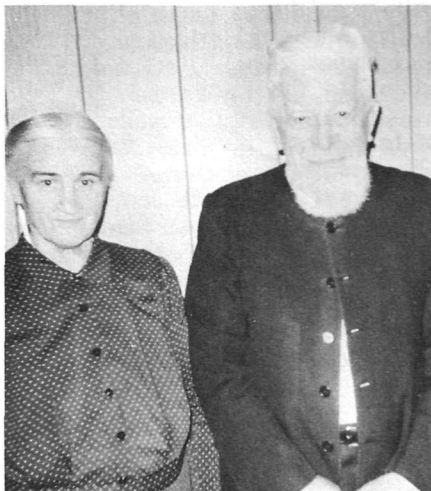
ALLEGHENY CONFERENCE

On February 26 at the Clarence Center Church, N. Y., a Youth-a-rama was held by the tenth grade class taught by Dr. J. Norman Hostetter. The theme for the evening was "Love, Christian Style." Approximately 95 teens attended. Eleven churches were represented including Wainfleet, Bertie, and Sherston, Ontario. The evening meal was served by the class and they also provided entertainment. Two movies were shown titled "Love" and "In a Quiet Place." The guest entertainment were the Ichthys from Messiah College. Pastor Richard Long concluded the evening.

A Ground Breaking Service, for a Christian Education facility, was held March 5 at the Hollowell Church, with Ezra Martin in charge. Rev. Paul McBeth is the pastor of this church.

The Locust Grove Church reports a youth gathering on Saturday, January 29. The next day the youth had charge of the Sunday school and the church service. In the evening the guest speaker was Rev. Bill Shade from Teen Encounter of York, Pa. Rev. Chas. Lehman is the pastor.

Rev. and Mrs. John R. Lehman, York, Pa., of the Pleasant View Church, Red Lion, Pa., observed their 60th wedding anniversary Dec. 10. A small party was given for them with a card shower from the congregation. Rev. Lehman was ordained to the ministry in the Brethren in Christ Church in 1920 and served as the pastor of the Locust Grove Church for approximately 34 years. They have been members of the Brethren in Christ Church for 55 years. They are the parents of three sons, Charles, Richard and Arthur. They have four grandchildren and four great grandchildren.



New Guilford Church reports a note burning ceremony on a recent Sunday morning marking the end of the indebtedness of the church for the parsonage, which was built in 1965 at a cost of \$31,000. A Teen Encounter Crusade was held at New Guilford March 8, 9, and 10 with Rev. Bill Shade as speaker and Dave Brubaker, Lancaster, Pa., as soloist. A number of the youth were led to make a new commitment to Christ. Rev. Marlin Ressler is the pastor.

The Woodbury, Pa. Church joined the Martinsburg Church in observance of the Love Feast Sunday evening, March 5. The pastors from both of the congregations, Thomas Bouch and Robert Keller, shared in the communion service.

ATLANTIC CONFERENCE

On February 13, Dr. Roland Shank, representing the Commission on Sunday School, presented the first Place Winner Plaque to Charles Crider, Superintendent of the Lancaster Sunday School. The plaque recognizes the achievement of the Lancaster congregation in winning first place in four consecutive Forward Campaigns.

The Cross Roads Church, Mt. Joy, Pa., recently experienced a gracious revival under the ministry of Ronald Lofthouse. Practically every home in the congregation was touched and felt the impact of the Holy Spirit in one way or another.

ATLANTIC WMPC FELLOWSHIP

The Thirteenth Annual W.M.P.C. Fellowship of the Atlantic Regional Conference will be held on April 27, 1972 at the Lancaster Brethren in Christ Church at 9:30 A.M. and 1:30 P.M. Speakers will be Mrs. Glenn Frey; Mrs. Jack Yost, wife of Evangelist Jack Yost, Berwick, Pa.; and Mrs. Mary Gillam, wife of the late Rev. William Gillam, Greenwood, Ind. An invitation is extended to all ladies to attend.

Rev. and Mrs. Ira Stern were special speakers for Youth Day at the Pequea Church. They joined the young people for noon lunch. A film "Visitors Only" was featured in the evening. Rev. Cyrus Lutz is the pastor.

The Skyline View Church had a baptismal service Sunday evening March 12, in which seventeen were administered the rite of baptism. Rev. LeRoy Walters is the pastor.

CANADIAN CONFERENCE

According to Bishop Sider's "Canadata," the Stayner Church witnessed several families won to the Lord in personal evangelism during the winter. A choir has been formed under the

Evangelical Visitor

directorship of Ray Swalm. Pastor and Mrs. Dale Shaw were received into Brethren in Christ membership Feb. 27, giving them dual membership with the Wesleyan Church.

The **Wainfleet Church** dedicated their new facilities April 2 with Rev. Alvin Burkholder leading in pre-Easter services from March 28 to April 2. Twelve from the congregation took part in a Campus Crusade Leadership Training for soul winning Feb. 28 to March 3.

The **Cheapside Church** reports a significant evangelistic service, Dec. 5-12, with special emphasis on youth, with Rev. John Arthur Brubaker as speaker. Eleven teens made commitments to Christ.

CENTRAL CONFERENCE

On Sunday evening, March 19, a group of seven youth of the **Nappanee, Ind., congregation** called the **Fire of Life**, delighted a nearly full church with a program of contemporary songs and testimony. Donna Weaver is the director of the group. The theme of the evening was "Jesus Changes Lives"—and not only were the listeners reminded of this in song and testimony but also by a large bright banner that hung in front of the church. A fellowship hour followed in the Christian Education wing.

Pastor and Mrs. David Buckwalter of Pomeroy Chapel, Smithville, Tenn., were honored March 10 with an "open house" by the Shanesville, Ohio, congregation where they had pastored for six years. Sixty-seven were present.

PACIFIC CONFERENCE

One of the outstanding events of the month at the **Upland Church** occurred on the morning of January 30 when the Bethel College Choir, Mishawaka, Ind., under the direction of Dr. Myron Tweed, brought an inspiring program of music. This was a "welcome back home" for the Tweeds. Dr. Tweed was the choir director of the congregation while teaching at Upland College.

BIRTHS

Bauman: Randall Scott, born Dec. 31 to Mr. and Mrs. Ronald Bauman, Souderton congregation, Pa.

Brantner: Mark Oldham, born Feb. 29 to Mr. and Mrs. Carl Brantner, Mowersville congregation, Pa.

East: Jacqueline Lee, born Feb. 28 to Mr. and Mrs. David East, Hollowell congregation, Pa.

Glick: Kevin, born Feb. 20 to Mr. and Mrs. Ben Glick, Lancaster congregation, Pa.

Grove: Christopher Michael, born Mar. 8 to Mr. and Mrs. Ronald Grove, Mowersville congregation, Pa.

Hess: Scott Douglas, born Dec. 21 to Mr. and Mrs. Elvin Hess, Pequa congregation, Pa.

Hess: Rodney Lynn, born Jan. 27 to Mr. and Mrs. Raymond Hess, Pequa congregation, Pa.

Ketron: Travis Douglas, born Mar. 3 to Mr. and Mrs. Douglas Ketron, Highland congregation, Ohio.

Kleinfelter: Brenda Sue, born Jan. 29 to Mr. and Mrs. Mark Kleinfelter, Skyline View congregation, Pa.

Landis: Frank David, born Mar. 3 to Mr. and Mrs. Frank Landis, Shenk's congregation, Pa.

Mann: Rodney Neal, born March 3 to Mr. and Mrs. Dennis Mann, Grantham congregation, Pa.

Meyers: Darrin Lynn, born Feb. 20 to Mr. and Mrs. Gary Meyers, Chambersburg congregation, Pa.

Pringle: Daniel Ross, born Jan. 29 to Mr. and Mrs. Douglas Pringle, Souderton congregation, Pa.

Rosenberger: Wilmer Timothy, born Jan. 19 to Mr. and Mrs. Alvin Rosenberger, Souderton congregation, Pa.

Schock: Albert Frey, III, born Dec. 26 to Mr. and Mrs. Albert Schock, Jr., Chambersburg congregation, Pa.

Steckbeck: Andrew Lee, born Mar. 4 to Mr. and Mrs. Millard Steckbeck, Mechanicsburg congregation, Pa.

Stoner: Jodi Lynn, born Feb. 13 to Mr. and Mrs. Samuel E. Stoner, Morning Hour Chapel congregation, Pa.

Schwartz: Bethanne Violane, born Feb. 22 to Mr. and Mrs. M. Samuel Schwartz, Locust Grove congregation, Pa.

WEDDINGS

Keller-Schipper: Katherine L Schipper, Palmyra, Pa., and Steven L., son of Mr. and Mrs. Lester Keller, Hershey, Pa., March 4 in the Manheim parsonage with Rev. Isaac S. Kanode officiating.

Smith-Pottiger: Susan Marie, daughter of Mr. and Mrs. Mattis S. Pottiger, and Leslie Paul Smith, both of Harrisburg, Pa. Feb. 25 in the Skyline View Church with Rev. LeRoy Walters officiating.

OBITUARIES

Cozatt: Roy M. Cozatt, Phoneton, Ohio, was born Sept. 20, 1892, and passed away Feb. 28, 1972. In 1913 he was married to Mary Alice Macy. Surviving besides his wife are two sons, Paul and Willard and one daughter Mrs. William Albert; also three grandchildren; two great grandchildren; and two brothers. Funeral service was held in the Frings and Bailiff Funeral Home with burial in Maple Hill Cemetery. Rev. Elam O. Dohner officiated.

Heitman: Mrs. Mary Heitman, daughter of the late Mr. and Mrs. Henry Climenhaga, Wainfleet, Ontario, was born Jan. 21, 1900, and passed away March 11, 1972. She is survived by her sons: Russel, Floyd, Carlin, and Larry; daughters: Mrs. Betty Hayden, Mrs. Ted Morrison, Mrs. Joseph Wiseman, Mrs. Tom Firth, and Mrs. Orval Oppertshauser; and one brother. Funeral services were conducted in the Wainfleet Church of which she was a member with Rev. Edward Gilmore in charge assisted by Rev. Ronald Lofthouse. Interment in the Maple Lawn Cemetery.

Hoffman: Frank J. Hoffman, age 82, died Dec. 16, 1971. The last year of his life he resided at the Messiah Home in Harrisburg, Pa. The memorial service was in charge of Pastor Leroy G. Yoder with burial in the Air Hill Cemetery near Chambersburg, Pa. He is survived by a daughter, Miss Rachel Hoffman; a son, Albert J.; one sister; and one brother.

Longanecker: Emma W. Longanecker was born Sept. 30, 1873 and passed away Feb. 23, 1972. She was born in Morrison, Ill., the daughter of S. B. and Susan Wingerd. On Sept. 23, 1895, she was married to Jacob Longanecker who preceded her in death April 16, 1935. She is survived by one son, Harvey, and three daughters: Mrs. Elizabeth Longenecker, Mrs. Grace Klammer, and Mrs. Emma Baker. Funeral services were conducted from the Danner Funeral Home in Abilene with Rev. W. Edward Rickman, her pastor, officiating. Burial was in the Belle Springs Cemetery.

Luthi: Jesse L. Luthi, was born Feb. 16, 1908, in Dickinson County, Kan., and passed away Jan. 8, 1972. He was united in marriage to Ann Paulick on June 26, 1946. He is survived by his wife; three daughters: Carol, Joyce, and Norma; five brothers; and three sisters. Funeral service was from the Abilene Church of which he was a member with Pastor W. Edward Rickman officiating. Burial was in the Industry Cemetery.

Myers: Noah S. Myers, Harrisburg, Pa., was born April 6, 1896 and passed away February 13, 1972. He is survived by his wife, Ruth; two sons: Paul and Robert; three daughters: Mrs. Helen Coombs, Mrs. Betty Shelton and Mrs. Ruth Grissinger; sixteen grandchildren; and two great grandchildren. A land developer, he donated and helped with planning and construction of the Skyline View Church. Funeral services were conducted by Rev. LeRoy Walters assisted by Bishop C. B. Byers at the Skyline Church. Burial was in Shoop's Cemetery.

Shelly: Miss Emma S. Shelly, age 78, passed away March 10, 1972. For thirty years she resided at the Messiah Home. She was a member of the Brethren in Christ Church. Funeral service was conducted by Pastor Leroy G. Yoder with burial in the Mt. Pleasant Cemetery near Mt. Joy, Pa. She is survived by two sisters.

Sherk: Jay A. Sherk, 81, of Stauffertown, Pa., passed away March 3, 1972. He is survived by his widow; two daughters: Mrs. John Kibler and Mrs. Mickey Foster; three sons: Jay E., G. Millard, and Morris N.; also 16 grandchildren; and seven great grandchildren. Funeral service was from the Mt. Pleasant Church with Pastor Harry Bert officiating. Interment in Mt. Pleasant Cemetery.

Sentz: Nelson S. Sentz, 66, husband of Miriam Hoffman Sentz, Mt. Joy, Pa., passed away February 10. He was the son of the late Jacob H. and A. Ellen Sechrist Sentz and a member of the Congregational Bible Church, Marietta, Pa. In addition to his wife, he is survived by a son, Ronald N., at home; by five brothers; and three sisters. Services were held from the Congregational Church with burial in the Cross Roads Cemetery, Mt. Joy, Pa.

Strole: Dean E. Strole, son of Luther and Emma Eisenhower Strole was born June 29, 1903, and passed away Feb. 6, 1972, in Wichita, Kan. He was united in marriage to Mildred Wilson Feb. 16, 1930. Mrs. Strole passed away in 1956 and in 1965 Mr. Strole and Ruth Kornele Wood were married. Survivors are his wife, Ruth; a daughter, Mrs. Willard Hipsher; two grandsons; one step daughter; three brothers; and two sisters. Funeral services were held at the Rosebank Church with Pastor Charles A. Norman in charge. Burial was in the Abilene Cemetery, Kansas.

The Contemporary Scene

Plans to Check Juvenile Delinquency

A concerned lay preacher from Scottsbluff, Nebr., has a basically simple plan to check juvenile delinquency.

James Landrum would inject a good dose of understanding and love into the homes, the schools and the nation's penal systems. The failure of all three units in dealing with young people, Landrum said, "causes delinquency."

Landrum, who is a specialist in education, discussed his views at the White House Conference on Children a year ago. He attended that conference as a member of a forum that dealt with children in trouble—at home, or with the law.

Landrum's knowledge of frequent failure of home and school in keeping children out of trouble comes from his experience as a member and officer of a broad-based citizens advisory council, including law enforcement officers, on delinquency in Scottsbluff.

"The home is the primary cause of kids in trouble," said Landrum, blaming parents who, "like some teachers are frustrated."

Children should understand why they are being punished.

Teachers also need to discipline students, but not before the class. This, he said, turns the rest of the class against the child and encourages him to act out the troublemaker's role.

His solutions are these:

... State laws should require pre-marriage counseling.

... The home should be supplemented when needed by big-brother or big-sister college students who take problem children into tow.

... "Parent counseling programs" should be made available. Two such programs are offered by his Scottsbluff County Juvenile Advisory Committee.

... Schools need to offer high school vocational courses to retain potential dropouts. Teachers need better grounding in how to understand and how to "properly discipline" students.

... The nation's "1890, horse and buggy" penal systems for youth should be scrapped.

Church Membership: Canada and U. S.

The 1972 Yearbook of American Churches puts membership in U.S. churches and synagogues at 131,945,953.

Compiled by the National Council of Churches, the count indicates a slight rise (from 62.4 per cent in 1970 to 63.2 per cent in 1971) in the percentage of the population having religious affiliation.

The statistic, however, is not considered to be conclusive and the total cannot be compared to the previous over-all figure of 128,505,084, partly because of the addition of denominations in the 1971 tabulation.

"Only on an individual Church-by-Church basis can losses or gains be accurately reported," said Constant H. Jacquet, Jr., editor of the Yearbook, which this year for the first time was published in Nashville by Abingdon Press, a United Methodist agency, rather than directly by the National Council.

Mr. Jacquet strongly warned against drawing hasty conclusions from statistics in the Yearbook. In terms of a quarter-century trend, he said, growth in over-all membership is at a "standstill."

The 14 largest Churches in the U.S., according to the figures published in the Yearbook, are:

1. The Roman Catholic Church	48,214,729
2. Southern Baptist Convention	11,628,032
3. The United Methodist Church	10,671,774
4. National Baptist Convention, U.S.A.	5,500,000
5. The Episcopal Church	3,285,862
6. Lutheran Church in America	3,106,844
7. United Presbyterian Church in the U.S.A.	3,087,213
8. Lutheran Church—Missouri Synod	2,788,536
9. National Baptist Convention of America	2,668,799
10. The American Lutheran Church	2,543,293
11. Churches of Christ	2,400,000
12. Church of Jesus Christ of Latter-Day Saints	2,073,146
13. United Church of Christ	1,960,608
14. Greek Orthodox Archdiocese of North and South America	1,950,000

Canadian church membership in 1971 was 12,560,720, according to the Yearbook.

This total reflects the reports of 29 groups, of which the Roman Catholic Church is by far the largest with 8,759,625 members.

Using a 1970 figure, the Yearbook said the constituency of the Anglican Church of Canada was placed at 1,126,570.

The United Church of Canada had 1,033,533 members. The other 26 bodies are much smaller.



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